1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

The self bow was used only by boys; adults used the backed bow. Sinew from the leg of the deer was stronger than that from the back and consequently was employed in bow-making. It was chewed until soft and was then warmed and applied along the back of the bow with lengthwise strokes, running from the center to the ends. It was tied at the nocks. The sinew was attached with fish glue (za'gu) "from inside the sucker. It looks like little white bags. Put it in the fire to make it soft and sticky. Put this glue on the bow and then put on the sinew." There was but one coating of sinew; it was applied in a thin layer so that it would dry quickly. Three hours to a full day were required, otherwise the sinew would peel. The bow was not bent until thoroughly dry.

The bowstring (paga'^{kwi}) was always of two-ply sinew. The leg tendons were dried, shredded, and chewed. The strands were then overlapped and rolled on the thigh. The bow was unstrung when not in use, otherwise "it would lose its spring." One end of the string was fastened permanently and secured with pitch; the free end was noosed.

Arrows.—Arrows were of rose (tüia'b^{i}), currant (poho'nob^{i}), service (wükwü'kobü),[163] tüa'b^{i}, and possibly of young cat-tail (toib^{ü}).[164] Piudy said that service arrows were used only by boys, but at Beatty I saw duck arrows of that material. Arrows were of three sizes: those for bear and elk were somewhat over three feet in length, perhaps nearer four; those for deer and antelope, about three feet; those for birds, "much smaller."[165]

Arrows for big game bore a zigzag groove. The shaft was twisted in the fingers while the channel was being cut. Such arrows were called bagu'b^{ü}; the channel proper was unnamed.

An arrow was smoothed by being rubbed between two grooved stones. It was warmed, then straightened in the teeth. The arrow wrench was not regularly employed; Piudy said, "I saw somebody use one once, but I don't remember who it was." Dr. Sam reported a perforated deer horn wrench for the Silver Lake band. He called it muka'nu, a name applied by Gidü'tikad^{ü} informants to the horn flaker.[166]

---

[163] Probably to be identified with Lowie's ugwo'qowa, SE, 245.

[164] "The Achomawi had cane arrows" (P).

[165] The above mentioned duck arrows were about 15 inches long.

[166] The muka'nu figures in several tales as a rod of magical properties, for example, Kelly, tale 10*b*. There is much confusion concerning its translation, and several interpreters were unable to give any description, much less an English equivalent.

1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

411
322
237

Arrows were invariably three-feathered, the sole exception being the rarely used unfeathered fishing arrows. Those for water fowl were always feathered; "an arrow without feathers would go no distance." Wing feathers (kwigi) of the sage hen, goose, swan, duck, or crow were split, leaving the very tip intact. They were attached with fish glue or with gum from the juniper or pine. Feathers seem to have been of fair length, five or six inches; if too long they were cut. They were attached about an inch from the end, leaving "just enough space so you could hold the arrow."

[324]

The butt was nocked. The other end was slit and a stone point (taka') inserted and held with sinew lashing. There were three kinds of stone points, red (atsa'-taka'), white (toha'-taka'), and black (tuhu'-taka'). The last, black obsidian, was least valued because it broke too easily. The red, also obsidian, was said to "cost like buckskin" because of the scarcity of the stone and because a point could be used over again, even though it fell to the ground.

Arrows for birds and small game such as squirrels, rabbits, and groundhogs, were one-piece, sharpened at the end. They were dried in the sun or hardened in the fire, meanwhile being turned to prevent warping. I understood from Joshua that the shaft was sometimes bored and a greasewood point inserted, but as this was not confirmed by other informants, I may have misunderstood.[167]

According to Joshua, every man knew his own arrow. He decorated it with stripes of red, yellow, or blue, placed just behind the point and halfway down the shaft. Piudy differed as to means but not as to ends, saying, "You can tell your arrow by the feathers. Any kind of feathers could be used. Maybe I used duck; you used another kind. These Paiute never did paint the arrow." Identification of one's arrow was important as it affected division of the spoils.

In shooting, the bow was almost vertical with the arrow to its left. The release was primary, the arrow being grasped between thumb and forefinger, with the thumb superior. When shooting from ambush, the archer sometimes held the bow horizontally to avoid detection. The Achomawi are said to have held the bow horizontally.[168]

According to one informant, a person could "shoot hard from here across the street," a matter of fifty feet. Another informant thought that would be "pretty far." A well-shot arrow penetrated a deer three or four inches.

---

[167] Although Lowie, SE, 245, mentions a greasewood point for rabbit arrows.

[168] Informant P.

1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

224
278
411

Arrow poison.—Pindy knew only one kind of arrow poison. It was called watsi' and was used for war and for big game, including deer. It took immediate effect, producing swelling, but not affecting the edibility of the meat.

Our poison is made from the deer's akwatsi', black looking stuff on the intestines which looks like the liver[169] but is smaller.[170] Cook it in the ashes and let it dry. It smells bad. Stick the arrowpoint in and let it dry, or rub on the poison with the finger. There is no cure, so you have to be careful, especially if your finger is cut.

Joshua claimed that poisoned arrows were kept apart from others; Pindy, that segregation was unnecessary as the dry poison did not rub off.

Joshua enumerated three kinds of poison (ta'iyŭp[s]) for arrows. A person might prepare poison from the spleen (?); he might let a rattlesnake bite the point; or he might insert the arrow in a root of wild parsnip so that it became coated with the juice. Joshua added that poison was not used much for game but principally when one "wanted to kill a man."

411
237 e

Quiver.—Arrows were carried in a quiver (ku'gu"na) of otter, raccoon, lynx, coyote, or deer skin. It was not made on a framework, but the hide was stretched while wet and allowed to harden in the desired shape. It is significant that a man always made his quiver in spite of the needlework involved. Pindy gave the following directions:

Fold the hide lengthwise with the head part down, because that is the small end. Sew up the side and across the bottom (nose). Leave the tail on and let it roll around in the back. Tie one end of the pack string to the fore legs and the other to the hind legs.

This string goes over the right shoulder. Wear the quiver on your back when traveling. Pull it to the left side of your chest to shoot, or, if left-handed, the other way around.

The quiver can be of untanned deer hide, with the hair on. Cut the hide so the quiver will flare from the bottom; it is straight across the top and slanting on the bottom. You can put fringe on the bottom and the side.

A person carried only one quiver. This contained his bow and upward of ten arrows, although Tom Anderson estimated its capacity at forty. When not in use, the quiver hung inside the house.

Spear.—The spear was apparently unknown in the old days, although Joshua thought otherwise. The spear-thrower was certainly unknown; "They never had anything like that even far back. The old people never even talked about it."

[169] The interpreter (NH) was positive of this.
[170] Probably the spleen.

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

hats. At Whiterocks I noted a young girl whose forehead was decorated with a circle painted in the middle. At Navaho Springs most of the men and some of the women had plucked out their eyebrows.

The Paviotso also had rabbitskin capes for winter wear. They were very warm and lasted three or even four winters. Otherwise their main use was as a cover when sleeping. The men's costume consisted of a buckskin breechclout and fringed leggings secured with a buckskin cord. In the old days badger skin caps were occasionally worn. The woman's dress was of antelope skin and reached down just below the knees. Women did not wear leggings but exposed the leg between footgear and dress; they had basket hats. For babies blankets of sagebrush bark were made, and a boy's leggings were manufactured from deer and coyote hide. The Paviotso used a porcupine tail for a comb, also the dried and doubled roots of wild rye.

The Wind River Shoshoni women wore buckskin dresses decorated with elk teeth but not with beadwork. The cut of the dresses was like that of the cloth ones worn nowadays. Some were decorated all over with elk teeth in front. Leggings were of buckskin and distinct from the moccasins. Generally speaking, the Plains Indian style prevailed among both sexes.

Formerly young Shoshoni men who were courting girls used to pluck out their eyebrows. Among the Comanche I noticed that practically all the men were without eyebrows and at least to some extent the practice extends to the female sex.

The hair was parted by some Shoshoni men on the side, by others in the middle. It was not braided but hung down loose as a rule. Once in a while it was braided and wrapped on the side, but this was rare. In the early days there was a bang in the center, curled on a stick. They never wore a big braid in the back, but all had a little braid so that a feather or other ornament could be tied to it. Wawanabidi (1912) had his hair unparted but brushed up pompadour fashion in the center and with braids on the sides. The women parted their hair and left it loose; they never braided it as today. The parting line was painted red and still is. Old women with gray hair would paint it red. A peaked boy's cap of muskrat skin with two rabbit's tails for tassels is described by Wilson.[1]

The Moapa had deerskin moccasins if rich, while poor people wore josaweed (*tsowdramp'*) sandals. What the sandals (*ûwŭp*) were like among the Paiute was determined at Shem, where a model pair was

[1]Wilson, 35.

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

secured (Fig. 5a). The two strings pass, each on one side of the second (next to the big) toe, are crossed over the toe and then pulled through the rear loop, against which the heel rests. They were tied in front on the instep. Sandals were worn on snow. Both men and women used them. Another Shivwits informant said that sandals were worn both winter and summer. They were made of the leaves of *ū'ᵊs*, a plant identified by Powell as the yucca or Spanish bayonet.[1] In the winter a kind of bark called *cūnap* was tied on the sandals across the foot by means of loops. Sandals wore out more rapidly than moccasins: if a man put them on in the morning and chased mountain sheep they were worn out in the evening on account of the many rocky places trodden. Otherwise they lasted somewhat longer.

While the Moapa and Kaibab Paiute had deerskin moccasins, the Shivwits say they made theirs exclusively of mountain-sheep skin.

The Ute wore hard-soled buckskin moccasins (of Plains Indian style).

The Paviotso wore deerskin moccasins in the summer. Skin from the tough neck of the deer was taken for the sole. Badgerskin with the hairy side in was used for winter moccasins. Softened sagebrush bark was put inside to keep the feet warm. According to one informant, only the sole was of badger hide, the uppers of buckskin. I saw a pair of woman's moccasins with a cowhide sole, deerhide uppers, and an inverted U-shaped piece in front, crenate at the top: the seam was in the back. Models of tule sandals in openwork twining were obtained for the Museum (Fig. 5bc).

Wind River Shoshoni moccasins were formerly all of buckskin; the Arapaho introduced the custom of having hard soles.

Dwellings.

In the summer the Moapa and the Tö'+intesà+u bands used a shade of rectangular groundplan called *hawá'yan'*. The walls were formed of brush on three sides and the sloping roof was covered with the same material. The winter lodge differed inasmuch as the Tö'+intesà+u had cedar houses (*mo'yáqan'*).—conical structures with a framework of cedar trees tied together at the top and a covering of cedarbark thick enough to keep out the rain; pieces of bark were tied together with cord. Possibly this very imperfect description was meant for the slab-house type reported by Dr. Barrett from the Washo.[2] There was a fireplace in the

[1] Powell, 126.
[2] Barrett, 16, 10, pl. II.

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

and stretched so as not to touch the ground. In this position it is sprinkled with brains mixed with water, then soaked in water again, wrung out with a stick, put on a blanket and stretched with hands and feet. When dried it is soft like cloth.

The Shivwits do not smoke skins but the Kanab Paiute do. They dig a hole in the ground and sew the hide together putting up sticks to support it. They make a fire in the pit and allow the smoke to play on the inside, which becomes brownish-yellow. Only one side is smoked.

The Ute (Uintah) also scrape the hair off with a deer shinbone. The hide was then wetted, dried, stretched, and smoothed with a flat stone. On the dry buckskin wetted brains are used. The skin is sewed together and hung from a tripod to be smoked. My informant's tripod was standing in her summer shade and a stick extending from it to the shade formed a meat rack. For the fire the Ute use dried willows. On September 1, 1914 I was able to observe the process of smoking. The pit was rather small and in it a smoldering fire was maintained. The skin was sewed together and suspended from a tripod, being staked down with three small pieces of wood and weighted down with earth. The smoking began at 9.05 A.M. and the skin was taken down, tanned on the inside at 9.38. It was then turned inside out and suspended once more but without the bottom being staked. The second smoking began at 9.42 and ceased at 9.51, but the side tanned then was of much lighter shade than that first exposed to the smoke.

Captain Bob's wife said that in dressing a skin the Ute first of all removed the flesh with a serrate flesher, next scraping off the hair with a knife. Then the hide was soaked and stretched. A beaming tool was used only on the hairy side. Brains were put on and the hide was soaked with them, then stretched, dried and softened with a smooth stone. The beaming tool only was used on deerskins. On tough hides, such as those of the buffalo and nowadays the cow, the adze-shaped scraper is and was substituted. The beaming tool was made of deer bone.

The Paviotso remove the hair with a horse rib, which is also applied to the fleshy side. The scraping process is called *pō''hwōna*. After being scraped, the skin is soaked in cow or deer brains, which process is known as *tōzó'pigin*. Rubbing the skin with the hands is called *tōcáñgo+i+a* and smoking it *tō'wipucíak* [35].

According to "Bob," the Wind River Shoshoni dressed the hides of all animals in similar fashion. In making robes the hair was left on, for other garments it was removed. First the hide was stretched out on the ground, then with a toothed flesher, *tólzidòa*, the blade of which was once

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

412 285 [237] In sewing the Paviotso used antelope bones for needles. Stone blades had never been used by any of my informants; an old basket maker scraped down a willow splint with an iron blade in my presence. Willow splints are used for basket work; willow bark coiled up for use serves as thread, and is soaked in water so it cannot break. Water-[252] tight unpitched baskets served for cooking; red-hot stones were thrown in with the rabbits, ducks or other food. Jugs were pitched. I observed a Paviotso woman proceeding from left to right i.e., clockwise in sewing a small, semi-globular coiled basket.

283 [824] The Paviotso used the twisted stalk of the flat tule (*toib*[1]) to make rope. This is used in tying together the bundles of *saib*[1] tule for a balsa and is very strong; my interpreter and I, each weighing 185 pounds, were unable to tear such a rope apart when pulling at opposite ends.

000 The Ute used deer sinew for string.

String was made by the Wind River by twisting sagebrush bark; a specimen was secured. The same kind of rope was also made by the Ute, who would twist together three strands.

Basketry. As Mason pointed out,[1] the Shoshoneans of the Basin use both the twined and the coiled technique. In this respect they again clearly reveal a relation with Californian culture and at the same time are sharply set off from the Plains area. Besides sharing the two fundamental techniques mentioned, the several tribes also have in common a number of characteristic basket shapes. Among these may be mentioned the bottle jar, the basket hat, winnowing trays, and seed beaters.

Shoshoni basket work has been described in a previous paper.[2]

285 The Paviotso manufacture a considerable number of basketry types. Both coiled and twined ware are represented, but the collection contains only three pieces of the former technique, all of them being flat-bottomed bowls, *cō'dzilā* (Fig. 13a). A shallow specimen of this category has a central opening in the bottom rather more than half an inch in diameter (50.1–7917); in the remaining and largest piece (50.1–7932) the opening [531] is diminutive. Though some decoration appears on all the three-coiled baskets, it is relatively inconspicuous even in the piece illustrated (Fig. 13a).

171 285 As Barrett has noted, there is a very close relation between the twined work of the Washo and the Paviotso.[3] The Museum collection from the latter practically duplicates the Washo burden baskets, large 000 and small, the seed-beaters, winnowing-baskets, and mush-bowls. The

[1] Mason, (b), 480 seq.
[2] Lowie, 178 f.
[3] Barrett, (b), 17.

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

000 antelope hide and a trimming of eagle feathers all round. Different kinds of paint were put on it, and the completed shield was hung up on a tripod.

The Ute probably practised similarly attenuated Plains Indian war customs, as indicated in Reed's fanciful volume,[1] but I failed to secure specific data.

726 The Paviotso did not practise scalping.[2] They wore an armor of
237 stiffest animal hide, doubled so as to be hard and stiff. They wetted it
714 first, then stiffened it by drying. They tested it with arrows. The whole body was covered with it. The chief mentioned in a tradition was killed through eye-slits in his armor.

000 Of the Kaibab Paiute bows Powell writes as follows:—

> Most of their bows are made of cedar, but the best are made of the horns of mountain sheep. These are taken, soaked in water until quite soft, cut into long thin strips, and glued together, and are then quite elastic.[3]

My Shivwits informant merely referred to unbacked bows of oak or sarvis-berry wood. After the green stick had been shaped and dried, a sinew string was attached. The arrows were of sarvis-berry wood and were held between thumb and index with the middle finger resting on the index.

The Uintah Ute had bows of cedar, pine, or other kind of wood.

411 Three kinds of wood were used for bows (*ârō*) by the Paviotso,—
[824] *tsīsaʙi*, *poγo'nōʙ*[i], and *ugwo'qow*[a], the last-mentioned being used for
[463] arrows (*poñoss*[a]) as well. There was no bowyers' craft; all the Paviotso
[237] made their own bows and these did not differ for the chase and war. The bow was backed with sinew, which was glued on with the glue of the *kuyúi* fish. The bowstring was made of deer sinew (*tamûʙi*) twisted on the thigh with the hand, then dried and stretched. The arrows were
[237] barbed and generally feathered with two or three eagle feathers. A strip of buckskin wrapped around the left wrist served as a wristguard. Rabbit arrows lacked a stone head, merely having a greasewood point.
[237] Quivers were of coyote or young mountain-lion skin and contained one or two dozen arrows. Another informant said that bows were of juniper
[824] wood, arrows of rosebrush wood. The bow was decorated with designs
[531] traced with pulverized "copper rock" (*púirûpi*[i]). The arrow-head was sometimes smeared with poison (*nōtúcwabi*) consisting mainly of the mashed livers of different animals, also of snake poison. Poisoned arrows were used against both deer and enemies. The bowstring was seized with the thumb and index in shooting.

---

[1] Hopkins, 34.
[2] Reed, 28, 79, 83.
[3] Powell, 128.

3: Angulo & Freeland D-5 (1926) 1929
NR13 Northern Paiute NR13

the main food supply was undoubtedly wild roots and seeds. In this the Paiutes were absolutely like the Californians, except that they had no acorns and did not even obtain them by trade (as did the Pit Rivers from their neighbours), so much so that in this respect at least they belong in Wisler's "Area of wild seeds". They use the same methods of preparing, cooking and preserving seeds and roots as the Californians, such as boiling mush in baskets by means of hot stones, baking roots in the ground, and roasting seeds and pine nuts by shaking them with hot coals in basket trays. However they do not appear to have used mortars and pestles but only metates and grinding stones, altougth this piece of information is somewhat open to doubt. At least George Townsend asserted it most emphatically for his group.

Ceremonies. Religion.

I have very little information to contribute on this subject. These people seem to have been as deficient in ceremonialism and organized religion as their Pit River neighbors. Shamanism, i. e. "doctoring", was as well developed as among the Pit Rivers, and of the same type apparently. It was a matter of "power" acquired by the doctor through his constant thinking, preoccupation and intercourse with all the mysterious forces of the world in more or less incarnate and semi-animal forms.

One thing in particular separates them sharply from the Californians, viz. the absence of puberty ceremonies. My informant knew these quite well, and even described them accurately for the Pit Rivers, but he positively denied them for his own people.

The very little that I heard of tales and myths sounds like the usual stock-in-trade of "trickster tales" of the Pacific seaboard, with the emphasis laid on Wolf and Coyote, as the two brothers who make the world. Coyote is the Fool, as usual. But neither he nor Wolf appears to assume the more respected and serious role of a half-god, as among the Central Californians.

Miscellaneous.

The Paiutes made rabbit-skin blankets in the usual manner.

They smoked tubular pipes of stone. I have obtained however one pipe consisting of a stone bowl with a separate wooden stem, which George Townsend said his own father had made. This is a type frequently found among the Klamath-Modocs, and George Townsend admitted that his own people very seldom made them that way.

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

NWA 301 237

	Ty	Kl	Kt	Kn	To	Tc	Pa	Wa	At	Sa	Ty	Wd	Kl	At
DRESS AND ADORNMENT														
1322. Necklaces (tôrekiapé)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1323. Shell beads (teoni)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1324. Shell disk	+	+	+	–	+	+	+	–	–	–	–	–	–	+
1325. Olivella (tupo or botô)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1326. Dentalium (pahoko)	–	–	+	+	–	+	+	+	+	+	+	+	+	+
1326a. Haliotis (paidôwa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1327. Glass beads	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1327a. Horn pendants	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1328. Animal claws	–	–	+	+	–	+	+	+	+	+	+	+	+	+
1329. Bear	–	–	+	+	–	+	+	+	+	+	+	+	+	+
1330. Wildcat	–	–	–	–	–	–	+	–	–	–	–	–	–	–
1331. Animal tooth	–	–	–	–	–	–	+	–	+	+	+	+	+	+
1332. Dewclaws (takwaxwa or tomitô)	+	–	+	+	–	+	–	–	+	–	+	+	+	+
1333. Charred pine seeds	–	–	–	–	+	–	–	–	–	–	–	–	–	–
1334. Bone tubes	+	+	+	+	–	–	–	+	+	+	+	+	+	+
1335. Of bird bone	+	+	+	+	–	–	–	+	+	+	–	+	+	+
1336. Of mammal bone	+	+	+	+	–	–	–	+	+	+	–	+	+	+
1336a. Cane tubes	–	–	–	–	–	–	–	–	+	+	+	+	+	+
1336b. Carved horn pendant, fish shaped	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1337. Belts	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1338. Belts of: buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1338a. Tule	–	–	–	+	–	–	–	–	+	–	–	–	–	+
1339. Animal fur	–	+	–	–	+	–	–	–	+	–	–	–	–	+
1339a. Mouse	–	–	–	–	–	–	+	–	–	–	–	–	–	+
1340. Beads	–	–	–	–	–	–	–	–	–	–	–	–	–	+
1341. Hoofs	–	–	–	+	–	–	–	–	–	–	–	–	–	+
1342. Bones	–	–	–	+	–	–	–	–	–	–	–	–	–	+
1342a. Quills	–	–	–	–	–	–	–	–	–	–	–	+	–	+
Paint														
1343. Dry pigment applied	–	+	–	–	–	–	+	+	+	+	+	+	+	+
1344. Applied over greased skin	–	+	–	–	–	–	+	+	+	+	+	+	+	+
1345. Applied over saliva on skin	–	–	–	–	–	–	+	–	–	–	–	–	–	+
1346. Pigment mixed with: marrow	+	–	+	+	+	+	+	–	+	+	+	+	+	+
1347. Water	+	+	–	+	+	+	+	–	–	–	+	+	+	–
1348. Pigment applied to: face	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1348. As rouge	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1350. Body	+	+	+	+	–	+	+	+	+	+	+	+	+	+
1351. Hair	+	+	–	–	–	–	+	+	+	+	+	+	+	+
1352. Pigment applied with: fingers	+	+	+	+	+	+	+	–	+	+	+	+	+	+
1353. Stick	–	–	–	–	+	+	+	+	+	+	+	+	+	+
1355. Pigment applied after bad dream	–	+	–	+	–	+	+	+	+	+	+	+	+	+
1356. Pigment applied to prevent skin darkening in summer	+	+	–	–	–	–	–	+	+	+	+	+	+	+
1357. Pigment: black mineral	+	+	–	–	–	–	–	+	–	+	–	–	–	+
1358. Charcoal	+	–	+	+	+	+	+	+	+	+	+	+	+	+
1359. Soot (atuctaigu)	+	+	+	+	+	+	+	+	+	+	+	+	–	–
1360. White mineral (tvi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1361. Red mineral (pa'wima)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1362. Blue mineral	+	–	–	–	–	–	–	–	+	+	+	+	+	+
1363. Yellow mineral (marôpi)	+	+	+	+	+	+	+	–	+	+	+	+	+	+
1363a. Yellow vegetable (oha)	–	+	+	+	–	+	+	–	+	+	+	+	+	+
1364. Green mineral (pumitôtaigu)	–	+	+	+	+	+	+	–	+	+	+	–	–	–
1365. Specularite (yuampi) (galena?)	–	+	+	+	+	+	+	+	+	+	+	–	–	–

NWA 291

NWA [321]

NWA 202 286

NWA [765]

[p. 391]

11: Park E-5 (1933-1935) 1938
NR13 Northern Paiute NR13

224
756
[533] across a taut bowstring to provide musical accompaniment for the singing and dancing. The rattles customarily employed in the curing ceremony seem never to be used in charming antelope.

Early in the morning, when the dance is finished, the drive starts. Some people are stationed along the flaring wings of the corral, while others drive the herd between the converging lines into the corral. When the herd is safely inside, the entrance is closed. The participants are stationed around the corral in order to keep the antelope from breaking down the fence. Usually the killing does not take place until the following day. In the meantime, the guards build fires around the corral and keep a careful watch.

On the morning of the next day, a man noted as a runner enters the corral and drives the antelope around within the enclosure for several hours. The runner finally kills a young antelope, which he gives to the antelope shaman. Then the signal is given by the leader of the drive for the killing to begin; the animals are dispatched by hand. Each individual is regarded as the owner of all that he kills. A woman or an older child who does not have the strength to kill an antelope touches one or holds to some part of
[422] it until a man can offer assistance. By thus touching or holding an animal, ownership is established.

The first antelope killed as well as those dispatched by his own hands belong to the antelope shaman. He expects no pay nor any share in the animals killed by others as a reward for his services. The heads of all the antelope killed are collected and roasted in communal pits and shared by all; they are not given to the shaman as his fee.

224
● 237 When the skull has been cleaned of all flesh, the bones, together with the jaw-bone, are hidden in a clump of sagebrush. This is believed to assure the success of future drives. Some informants said that the eyes are tied in pairs and hung on trees or buried in the ground where dogs and coyote cannot get at them. The bladder, si·nup[i], and a small pear-shaped organ, abui'wi (spleen?), are put into a hole and covered with dirt. The careful disposal of certain parts of the animal is not confined to the antelope-drive. When other large game, such as deer and mountain sheep, are killed, the hunter treats these organs and bones in the same way

11: Park E-5 (1933-1935) 1938
NR13 Northern Paiute NR13

in order to protect his luck for future hunting. Moreover, every part of the carcass must be used, for if any of the flesh is wasted, the antelope will be angry and may not allow themselves to be seen and killed.

Men, women, and children participate in the antelope-drive. Only women who are pregnant or menstruating are excluded. It is believed that the presence of a woman in either of these conditions causes the antelope to break through the corral fence and escape. Several informants said that the husbands of menstruating and pregnant women were also prohibited from taking part in the drive.

When the antelope shaman calls people together for a drive, he warns them about their behavior. Sexual intercourse among the married is forbidden during the several days required to build the corral. The tabu on sexual relations lasts until the antelope have been slaughtered. It is also forbidden for young people to flirt. People participating in the drive are not supposed to relieve themselves anywhere near the fence of the corral. The loss of any personal property within the corral is believed to weaken the fence; consequently everyone is warned to watch personal possessions carefully. These rules and prohibitions are not in force during the communal hunts held for other game.

Both Sarah Winnemucca and Lowie give details of the antelope drive. In general, the plan of procedure outlined by these writers is similar to that given here. According to Sarah Winnemucca, the antelope-charming lasted for five days, during which people were not to drop anything or stumble over sagebrush, and were to concentrate their thoughts on the antelope.[22] Features in her account unknown to informants today include a definite plan of the camp in which the participants stay, the corral composed only of mounds of stone and sagebrush a hundred yards apart with no fence between, the selection of two men as messengers to the antelope carrying large torches of sagebrush, and the encircling of the herd by the messengers on each of the five days that the performance lasted.[23] The "kind of drum" which is described is

[22] Hopkins, *Life Among the Piutes*, 56.
[23] Ibid., 55-57.

13:Loud U-5 (1914) 1929 NR13 Northern Paiute NR13

6. agai.—Big trout of Pyramid lake, the very smallest weighing 2 pounds and commonly 25 to 30 pounds, 4 feet in length, with the maximum diameter of 7 to 8 inches, the body being lens-shaped and narrower from side to side than from back to belly. *Salmo henshawi.* 226 825

7. tana-agai.—"Spring-trout," at Pyramid lake, so named because it is caught in the spring, 18 inches long. *Salmo henshawi.*

8. kuyui.—Black-skinned fish of Pyramid lake, gray-skinned variety of Winnemucca lake, body round in cross-section, 4 inches in diameter, 20 inches long. *Chamistes cujus.*

The following quotation from Snyder shows the great importance of the last mentioned species as food:

In former times the coming of the "cui-ui" was a great event, not only for the Pyramid Lake tribe but also for other Paiutes from far to the south, who sometimes reached the fishing grounds in such a starved condition that many were unable to survive the first feast. At present numerous little camps may be seen along the river during the spawning period. The fishes are caught in large numbers and tons of them are dried for later use. [731] [251]

Mollusks.—Whether or not mollusks were sufficiently numerous to constitute a source of food supply was not learned. The river mussel (osapE), *Anodonta oregonensis,* was made into ornaments. Natches said that if California Indians who traveled to the borders of the Northern Paiute country wore any ornament of abalone or olive shell, the Northern Paiute would desire it the minute they saw it and would trade for it. The shamans had so great a use and desire for olive shells that they would dream about them. Both men and women wore abalone and olive shell ornaments in considerable quantities. The abalone, *Haliotis,* is called puidua'a. Olive shells, *Olivella biplicata,* are known as potE. Possibly the word potE or pote may be generic for any species of univalve, since the local fresh-water *Lymnaea stagnalis wasatchensis* and *Helisoma trivalvis* are also called potE. 237 301 [226] [262] [439] [756] [787] [192]

Plants.—Following is a list of a few Northern Paiute names of plants and their uses as learned from Gilbert Natches. The Gosiute equivalent as taken from Chamberlin[43] is also given whenever it is in anywise similar. 824

pamahape, bog-rush, *Juncus.* Gosiute, pa'kwap, pa-ma-wûp.

pipobE, triangular tule, *Scirpus nevadensis?,* seeds eaten.

sai, tule, *Scirpus lacustris.* Gosiute name, saip. [262]

sawipi, sâwapI, sagebrush, *Artemisia tridentata.* Bark used for sandal padding, also to carry fire from place to place; compare Shoshoni word wa-ap, to burn, and Gosiute words, wap, wá pi, juniper. [291] [372]

[43] E. V. Chamberlin, The Ethnobotany of the Gosiute Indians of Utah, Mem. Am. Anthrop. Assoc., 2:329–405, 1911. [113]

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13 ●
Washo NT20

contained in the appendices (pp. 103–121). There are, nevertheless, some unique features about the western Great Basin manifestation which merit consideration.

Perhaps the most unusual feature is the position accorded to women: they lead the singing while holding the staff and rattle, beat the drum, and sometimes even act as chief drummer. In contrast to this, La Barre (p. 60) reports that most tribes formerly forbade women to attend meetings at all and that in more recent times "only two cases are known of women who fully participated in meetings," one among the Cheyenne, the other at Taos. If they tie feathers on their wrists, even menstruating women are allowed in meetings by the Washo and the Paiute, a practice never permitted in the Plains. Could it be that women are allowed full participation because in the Great Basin women were shamans? Possibly; but more likely it resulted from Ben's need for an experienced helper in the early period of peyote's spread and, to a lesser extent, from his observance of Cheyenne ritual. Admitting the practice was unusual, Ben simply said, "It's all right.... It makes them feel better, more equal."

La Barre (pp. 60, 69) reports that women never use eagle-feather fans, but this privilege, along with drumming and singing, is accorded to Washo-Paiute women.[a] The use of all individual fans, however, is prohibited until midnight. The participation of women naturally brought infants of both sexes to the Nevada peyote meetings. All these are given "tea," that is, diluted infusions of peyote; once two eight-year-old boys sat in the front row, took their turns with rattle and drum, and ate dried peyote buttons.

The Washo-Paiute peyote ceremony lacks the "Morning Water Call" ritual found elsewhere. Sam Dick explains that it is omitted to make the procedure easier; Ben, admitting the "Morning Water Call" is customary, insists the "oldest way" did not have it. I suspect the large number of inexperienced people tends to make the meeting too long, and Ben shortens it where it will be least noticeable.

The Ute and the Plains tribes use four fixed songs: Opening, Midnight Water Call, Morning Water Call, and Quitting; and usually they sing only peyote songs during the meeting. In Washo-Paiute meetings any song may be given in any part of the ritual; there are no fixed songs. Ben allows new converts to sing any songs they know—handgame, dance, gambling, and so on, making another departure from conventional peyotism. However, peyote songs are required as soon as possible; and for a month after his first Dresslerville meeting, Ben conducted nightly singing practice to teach regular peyote songs. Altering of the cult song pattern did not allow, as one might expect, aboriginal Washo or Northern Paiute words or the Great Basin musical style to be introduced; for in spite of the fact that some new songs were "received from peyote" by Nevada converts, form and syllables of all Washo-Paiute peyote songs sound very similar to those of the Ute, Plains, and quite different from Washo-Paiute handgame, dance, and doctoring songs.[b]

Another unusual feature of this peyote ritual is the absence of whistle blowing. Other tribes have an eagle-humerus whistle placed near the altar during the ritual to be blown at the Midnight and Morning Water Calls and before the midnight prayers to the cardinal directions. Ben asserts he omits whistling from the ritual because he cannot get any sound out of the bone, claiming he gave his whistle to Sam. Sam does not use it, explaining, "We are just learning and do the best we can." This omission is especially noteworthy since a characteristic of the indigenous culture is the use of an eagle-bone whistle by shamans in their curing.

[a] Sometimes Uintah and Southern Ute women also owned eagle feathers or were lent them to use.

[b] Curtis, 1930, wrote down music and words for some Oklahoma peyote songs which appear to me similar to those of the Washo. I recorded Washo and Paiute aboriginal songs and peyote songs, which Professor Herzog is analyzing.

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

some others take brew in addition to dry peyote. Then a sack of peyote buttons is passed clockwise, the leader instructing devotees to take four buttons and to pray "through them" for forgiveness, purification, faith, health, happiness, charity, for everything, "even money," and warning them that they must eat the four or must return uneaten ones to him because peyote cannot be concealed and anyone leaving with uneaten peyote will be punished by God.

After the chief has eaten four, he removes from his satchel his eagle-feather fan, gourd rattle, and drumstick, the drum and staff having been carried in separately. The fan is made by attaching to the quill of each eagle tail feather a buckskin string, then binding the strings with a beaded band to form a handle. The rattle is a gourd cleaned and fastened on a stick which extends through it. The inch or two projecting beyond the gourd is plain, beaded, or decorated at the end with small feathers or dyed horsehair.[a] The handle, sometimes beaded, usually has a twelve-string buckskin fringe at its end. To the top of the staff is tied the remains of the bundle of *Artemisia* (Sam Dick also ties two feathers). Before the singing begins, the cedarman sprinkles cedar leaves on the fire, the chief passes the fan, staff, and rattle four times through the incense, and the chief drummer does the same with the drum and drumstick.

Instead of a fixed starting song, the Washo-Paiute leaders commence the meeting with any peyote song they wish.[b] As he shakes the rattle with his right hand and sings the four songs, the chief holds his fan before him with the staff, the end of the staff then resting on the ground. His chief drummer drums for him; he in turn drums for the chief drummer and the cedarman, starting the staff, gourd, and drum clockwise round the inner circle. Those in the circle closest the fire, including women and boys, take turns holding the staff and singing four songs of their choosing, accompanied by the drumming of their right-hand neighbors or by someone especially requested, frequently the chief or the chief drummer. The chief's fan remains in front of him until midnight.

Although it is preferable that the staff make two rounds before midnight, the second round is seldom completed before the chief recalls the staff and drum for his song preliminary to the midnight water ceremony. While the drum is being recalled, the fire chief arranges the ashes into a crescent between the moon and the fire, replenishes the fire with four new logs, and cleans the center of the meeting place. Those with personal fans and rattles place them on silk handkerchiefs for use following the midnight ceremony.

Like the opening song, the midnight water call is not always the same: the Washo-Paiute have no fixed songs. After the leader has sung two of his four songs at midnight, water is brought by the fire chief and aligned with chief peyote, apex of fire, smoke stick, and door.[c] Kneeling on a blanket east of the water bucket, the fire chief waits until the last two songs are sung; then with his cupped hands he draws over the water the cedar incense produced by the cedarman. A special cigarette of ground "sage" and Bull Durham is rolled by the chief and carried to the kneeling fire chief by the cedarman, who hands him also the cigarette lighting stick. As he smokes, the fire chief blesses the water and prays for everyone, especially the sick.

Before the bucket and cup are handed to the first person south of the door, a little water is spilled on the ground. All drink from either the bucket or cup, most squirting water into their hands from their mouths and rubbing it over head and body. Personal fans and rattles are arranged in the same way as the paraphernalia of the chief, with the tips to the left. The chief drummer gives the drum a "drink" by pouring water on the skin head; the chief sprinkles the chief peyote and the crescent.

While the fire chief, the last to drink, removes the water bucket, walking with it clockwise around the altar, the drum and staff are returned to their places for a song while the chief is outside praying to the cardinal directions.

When the chief returns, those who can pass clockwise without passing the drum leave the meeting for ten or fifteen minutes. Possibly the water or merely the absence of restraint account for the vomiting at this time, for about a fourth regurgitate the peyote when outside at midnight. With a few exceptions, everyone who eats more than one or two buttons vomits during the meeting. Some, eating peyote after the first vomiting, retch three or four times.

The use of incense being an important part of the curing ceremony and also a purification, everyone is fanned or fans himself with cedar smoke as he reënters. The chief uses his eagle-feather fan to give the ill special attention. Whenever cedar is sprinkled on the fire, smoke may be fanned to oneself, a friend, or a relative.

Peyote "tea" and buttons are passed two or three times between midnight and dawn. Eight to twelve buttons are the average number eaten, but some eat from twenty to thirty. The process is

---

[a] Ben had the top of his gourd decorated with a red celluloid button set with rhinestones. One Washo made a rattle of the dried "shell" of a sea urchin.

[b] Because of the late start, the long prayer, and the time required to administer the brew, it is almost midnight before the singing begins.

[c] The eagle-humerus whistle is not used by the Washo-Paiute leaders.

Wadátkuht

224 a baby rabbit in distress and caused grown rabbits to investigate the trouble.

Deer were hunted wherever they could be found but the informants named a number of specific places where deer were [103] hunted. Those places named were Observation Peak (Toka kudzu'ni'), Cold Springs (Saib), McDonald Peak (Tunaí katud), the spring at the Shinn ranch (Saga patsóna), a section of Madeline Plains, at the High Rock ranch (Pagúshuhad), and at Hot Springs Mountain (Tusí katu').

The favored times for hunting deer were during the fall and the winter. One method of taking deer was by means of a fire surround (kopida) in which the hunters would contract their circle to bunch the deer for slaughter. Another method was for the hunter to strike antlers together (pusa' inya') to attract bucks who tended to be curious of the sound. Deer were also attracted to the hunter by cried like a fawn in trouble. The hunter made these similated cries of distress with his voice, not merely with his lips.

In butchering a deer the legs were cut from the body at the joints after the animal had been skinned. The informants did not say whether the deer was hung up for skinning and butchering, or whether it was left upon the ground. In any case the lower leg bones and hooves were left with the hide. The head was skinned out and the skin of the head not detached [177] from the remainder of the hide. The back strap was stripped from the back of the carcass, and to avoid bad luck, care was taken not to cut it. After the back strap was taken off the sinew was removed and then the vertebral column could be cut, [262] but not before the sinew was removed. The vertebrae were eventually torn apart and "eaten", presumably after being roasted.

[192] Skinning the carcass was called tusik^{ya}, and was done with a knife called numutusikyan ("people skinner"). To [412] break a bone that had been roasted on hot coals to remove the marrow was tuhuk^{a}. The soft loin was taken out separately [262] and given to the children to eat, and the remaining better [251] meat was made into jerky. Ribs with meat attached were hung to dry to be boiled in the winter. The ribs were gnawed clean [237] and then used, if so desired, as knives for scraping hair [192] from hides. To gnaw meat from bones was called kutsi'wi', [264] from the word si'wi', to gnaw. It was common practice of the Wadátkuht to gnaw all bones to get as much from them as possible.

Wadátkuht

352
177

branch. The Paiute type frame was of bent willow at both the top and the bottom. The advantage of the Maidu type was that the mother could push the point of the frame (at the bottom of the cradle) into the ground to allow the cradle and baby to stand upright. The remainder of her children were carried in the Paiute type cradle. The Maidu cradle was made for her by an old Maidu woman who gave it to her as a gift.

285

The term for making a basket was tugwísh; the term nutugwísh^{kwa} meant "I'm going to hook", that is, "I'm going to make a basket". The beginning of a basket was called nabitsiatum, the foundation was waha'^{u}, and the peeled willow splints used for the active element were piwung. The bone awl used in the manufacture of coiled baskets was known as witu. Terms to differentiate the technique of coiling from that of twining were not obtained and were unknown by Gladys Mankins, who, incidentally, did not make baskets.

[413]

283

Rope, Mats and Nets. Information concerning rope and its manufacture by the Wadátkuht was scanty as the informants had not seen or made much native rope, cordage or string. Most of the information was obtained from Susy Buster who stated that rope was called tugáp, and that it was made from a variety of materials including horse hair, sagebrush bark, tule, and buckskin (presumably she had reference to rawhide). Three-strand twisted hair rope was rare and one rope is said to have lasted one a lifetime. She also stated that horse hair rope, with respect to diameter, was slightly bigger around than her thumb. These ropes were considered as a part of a horseman's gear and since they were a fancy item they were in demand as stakes in gambling.

[824]
[837]
[492]
[525]

Sagebrush bark rope could be three strand braid and could be used for snares. This braided bark rope was also used in conjunction with the antelope hunt described in a preceding section. Three strand sagebrush rope was also made by twisting the fibers in a clockwise direction in the same manner that a hair rope is twisted. It took two men to twist the hair rope since one man had to hold the three strands, but it took but one person to twist the bark rope. Further description by Susy Buster of the manufacture of the twisted sagebrush bark rope suggested that it was twisted on the thigh in a manner traditional to other Great Basin and Californian groups.

Concerning rope Kitty Joaquin stated that sagebrush bark

Wadátkuht

291 [292] [181] [352] [281] [237] sagebrush bark were worn by girls during their puberty ceremony. A bear hide, well-tanned to remove the grease, was used as a rug. Moccasins were sewn and repaired with sinew, tamó'. Feather capes were not made, according to Kitty. The term, naga', which she gave, apparently had reference to the sagebrush cape.

301 237 Ornament. Joaquin made central California-type flicker feather bands which were used on the "flag" during the Bear Dance. These bands were said to be "quite long". Kitty's mother wore a long band of this type which reached from her throat to the ground. Tail feathers from the bluejay, wiadsi, and feathers from the "woodpecker" (i.e., flicker, Colaptes cafer), adsáp, were used in the manufacture of these bands. Kitty said that the Wadátkuht normally did not make flicker bands but obtained them from the Maidu.

301 A man who wore a bi-pointed bone pin through his nasal septum was called muhshumani' ("loafer"). It was worn by a man who wanted to be a "sporty" and affect a "dressy" appearance. Ike once saw an old man with such a bone in his nose, and Winnemucca is pictured wearing one (Heizer, 1960, Pl. 1). A rabbit bone may be used for this purpose. Women supposedly never wore these bone nose pins.

[237] [304] [881] Abalone shells are called nakákoab^{i} (after naká, "ear") and were used for making pendants suspended from girls' ears which were pierced following the puberty ceremony. Abalone shell ornaments also were used with dentalia and chokecherry seeds in necklaces. The dentalia were called pahuka and were gotten from the Pit River people. Clamshell disc beads were called kwutnaygub, and according to Ike were worth five cents apiece for the medium size. Kitty said that clamshell beads were high-priced and much used by the Maidu people. [435] She thought the medium-sized beads were worth about ten cents apiece. Spire-ground Olivella beads were called pot' and brought five (clamshell?) beads in exchange.

Kitty and Gladys told of seeing a necklace of wild rose berries which had been made by a Maidu woman. In fact, the woman gave Gladys such a necklace one time. Another Maidu woman made a necklace out of wild sunflower seeds by stringing them.

386 White paint, called ibi, was chalk (presumably diatomaceous earth) which was collected in lumps. Red paint, which was called pizhuhpi, also came in lumps and was scraped

Wadátkuht

411 "pretty short". The juniper was cut and left to cure before it was made into a bow. Ike never mentioned backing the bows with sinew, so the assumption is that the Wadátkuht bow was a simple one.

[283] Bowstrings were made from sinew, tihiya tamu', "deer string" (Kitty called deer tuhu'^{ya}). Kitty said that bow-
[824] strings were made from sagebrush bark and sinew twined together. She also said that bows were made from split willow (sagap^{i}) which was bent and dried. She said that chokecherry wood also could be used for bows.

[824] Arrows, pamos^{a}, either could be made of serviceberry, taúbui, or arrowcane, wakokob. When serviceberry was used a straight limb was taken and dried with the bark on. When the limb was dry the bark was scraped off. Crooked serviceberry limbs were straightened with one's teeth and mouth. The arrowshaft was sighted along its length to determine its straightness. The arrowshafts made from serviceberry had the undesirable propensity to return to their original crooked condition. When this occurred they had to be heated by holding them close to the fire, or by heating them on hot stones. They were then held in the teeth and bent straight
[413] again. Arrowcane arrowshafts were better than serviceberry shafts because they remained straight. Arrows from arrowcane were straightened on a rounded stone that had been heated in the fire. It was not stated whether the stone was grooved, or not. Kitty said that arrows were heated near the fire and straightened with either the teeth or the feet used as the fulcrum point. The act of straightening arrows is called tapat^{u}, "to straighten".

Kitty and Ike were in agreement that all arrows had three feathers, although if a person did not have enough feathers he could use two on the arrow. Three feathers "carry arrow
• [237] straight". Duck wing feathers and sagehen tail feathers were best for feathering arrows. Though not stated, it is presumed that the feathers were radially attached.

[824] Greasewood and serviceberry were used for foreshafts of arrowcane arrows. The foreshafts often were rubbed in sap running from a freshly broken juniper limb. This sap was smeared on one end of the foreshaft, the foreshaft was pushed into the arrowcane shaft, and sinew then was bound around the base of the shaft to securely bind the foreshaft into the arrow shaft.

Wadátkuht

412 The stone skinning knife was called numutu sikyan, "people (or Indian) skinner", i.e., an Indian knife. Susy Buster owned one which was about three and a half to four inches long and about one and a half to two inches wide. It was said to have been flaked all over and was ovoid in shape. One end was rounded and the other was pointed. A "flint" drill or punch was used for working buckskin. "Flint", probably having reference to obsidian in most instances, also was used to make skin scrapers. The scrapers were "shaped like an oyster shell" and were called numúk wihi. Upon seeing a chipped stone knife found at an archaeological site, Ike called it pishuhp'ma'.

[135] The Wadátkuht got their obsidian from "Flint Mountain", Dakakudak^{w}, a hill near Gerlach, Nevada. Obsidian also was obtained at Pagúshuhad, a village and archaeological site on the east side of Honey Lake. It also was gotten at one of the hot springs near the lake presumably from an archaeological site. That is to say, the Wadátkuht picked up chips and nodules left by previous people as no natural outcrop of obsidian is recorded for that region.

[824] Brushes. To clean her winnowing basket Kitty used a handful of green pine needles tied together. This type of brush was called söukustu'wa. The informants were not familiar with the soaproot brush, an item common to some of the people
[137] on the west slope of the Sierra. This was certainly attributable to the fact that the soaproot plant did not grow in the territory of the Wadátkuht.

[302] The Honey Lake Paiute brushed their hair with a brush made from the tail of a porcupine. This type of brush was
[237] called wunuhds, or wunuhds^{u}.

Hot Stone Lifting Stick. Hot stones were lifted with a stick made from young oak. This implement was called kuduk, "stick". The single specimen seen was a peeled stick which had been bent double leaving a loop at the distal end for lifting the stones. The handle, therefore, was doubled and the whole implement was approximately three feet long.

[824] Digging Stick. The digging stick, called podó, was made of oak.

534 Bullroarer. The bullroarer, tupununoin^{u}, "to whirl", was used to call the wind. To make the wind blow was
[821] kukwápitud. Gladys made bullroarers as a child but her mother

Wadátkuht

534 Kitty denied the use of the skin drum but came up with the name numútukwibuhn for it.

Cocoon rattles seem to have been known by the Wadátkuht and Kitty was familiar with the cocoons which were found on [237] greasewood. These cocoons were called tsu' uwp and were gathered in the fall of the year. The deer hoof rattle was called watsí bŏbŏ' and was made from the dew claws of deer. This type of rattle was used by the shaman and when he felt it becoming light it was a sign that he was becoming weak.

372 Fire. If possible, the fire was never allowed to go out. When a family had to leave for a short period, the fire was covered with dirt so that some glowing embers would remain on their return. Sagebrush bark could then be put on the embers and a fire built up again.

276 Tobacco. Tobacco was called huíba'mu and the pipe in which it was smoked to'ish. Kitty's father's father had a tubular pipe of oak with a stem of arrowcane. Tobacco was made by first drying the tobacco and then grinding it to a powder on the metate. It was mixed with the bark of some other plant which also was ground.

Honey Lake Valley was an important area of northern California for the procureseent of tobacco. The entire mature plant was pulled up and hung for drying. However, the plants had to be gathered before the fall rains spoiled the tobacco.

231 Horses. Horses were called pukú and were gotten from [439] the "Dow Eaters", a Paiute people living "toward the sun" (sic), seemingly the Bannock. They got them by trade or by stealing them. However, Susy knew of no Wadátkuht who had made a trip to the Bannock people.

[648] The Wadátkuht had horses before the white people arrived in their country, but both horses and cattle were stolen [492] from the pioneers. A buckskin saddle is reported by the informants to have been used when horseback riding.

[262] Horses were eaten by the Wadátkuht but a person was loath to eat his own horse. However, they had few inhibitions [291] when it came to eating another person's horse. Horsehide was used for the soles of moccasins, while tanned deer skin was used for the tops.

[177] After the white people came to the country, horses were